IS THE HOLY QUR'AN CREATION OR WORD OF THE ALLAH?
(An Analytical Survey)

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Abstract

*The present article deals with the controversial tradition about the Holy Qur'*ān *.e.g., whether the Qur'*ān *is the message of Allah and is the creation Allah, have been critically analyzed and these traditions are the part of effects of the Qur'*ān *on the thoughts of Human beings. Another fact is also exposed though this article that the Qur'*ān *is such a book which does not make any person bored. I have chosen the article of A.T.Welch which had been published in Encyclopedia of Islam in1986. Her famous published article is "AL –Kur'*ān *and this article deals with the Eight aspect of her article. In which A.T.Welch has tried her best to create confusion through discussing controversies e.g., The absurd philosophic ideology of the Mutazla which had created great disturbance and bloodshed among the Muslims. She has also attempted to divide the Muslims between many groups through these discussions but her objections have been sufficiently answered and resolved the controversial ideas and theories.*

The Qur'ān is more than a religious script for the Muslims. There are books about the recitation of the Qur'ān and Qar'īs of the Qur'ān.(1) The most prominent philosophical discussion on the Qur'ān among the theologians has been whether or not the Qur'ān was created(2) which continued during Fourth and Fifth centuries.

Theological debates have never been the basic problem of the Muslim rather it has been inherited from the Christian the Jews and especially the Greeks philosophers and it acquired the form of the most orthodox dogmas with the color of Greek philosophy which appeared familiar for us.

According to Greek philosopher Heraclites, the wisdom and meditation is also counterpart of the creative soul of the universe along with matter and all evolution is due to this wisdom and this view is called Logos.

According to the Jews, the purpose is the law since beginning, which is basis of life and they formed the reason of creation of the universe. The philosophy Philo used the terminology of Kalmā instead of Taurat and as Yuhna, the compiler of Injil four, said, "In the beginning, the message was with God and message was God".Two facts become prominent from this discussion:

a) Kalmā or Kalam or message is concerned with the creation of the universe and the word 'Kun' contains the treasures of wisdom and reason which has acquired different shapes and continued till the end.
b) The eternal kalam is not the part of message rather it has been created by the Jews and the Christian enhanced it.(3)

Here, the objection of A.T.Welch is answered because he says that the Muslim faced difficulty in adopting Qur'ān in the Christian style whereas, the Qur'ānic description of Hazrat Eesa and his birth should not be the source of criticizing Qur'ān (which should be discussed in detail further).

The Greek, the Jewish and the Christian origin of discussion came to Islamic knowledge of message which caused the storms of opposition and confrontation during 4rth and 5th centuries and our theologists brought this ideology according to Greek terminology and declared it the part of Islamic theology whereas it is not real.Most of the orthodox Jurist and Ashria preserved the real structure of Islam but made mistake in the field of rationality and due to opponents adopted the way which was beyond the balanced attitude i.e., whether the Qur'ān was created or not? Both Jurists, and the theologies veil a victim to blunder rather their aim should be the negation of the philosophy of the theology of Yuhana.(4)

According to the theologists the people who believed in the ancient Qur'ān and gave equal status to Allah and Qur'ān, were mistakes. In Tabarī, it has been written that caliph Mamoon ordered to kill Bashar bin Al-Waleed and Ibraheem bin al-Mehdi if they would insisted to follow the ancient Qur'ān.(5)

Caliph Mutasim was also the staunch theologist like Mamoon D218 A.H., he tortured inhumanly Imam Ahmed bin Hanbal but he insisted upon his belief and never accepted the belief of creation of the Qur'ān.(6) The famous orientalist Montgomery Watt also concedes that the ideology of creation of Qur'ān was not initially the part of early Muslim's ideas. This problem discussions started after the death of Imam Abu Hanifā D150 A.H. Allama Abu Al-Hassan Asharī have very explicitly explained this problem in the Muqālat-e-Islameen.(7) The theologists, Khawarīj, Zaīdīyā etc. regard, the Qur'ān creation. According to Hisham bin al-Hukam is the characteristic of Allah and it is neither creation nor creature. Zarqān has very clearly explained this view of Hishām that both meanings are applied on the Qur'ān as it is a voice which Allah has created and it is a script which is the characteristic message of Allah, in this way, it is neither personal nor non-personal.(8) According to one view, we cannot say the Qur'ān the creation or not, if someone believes that this is the expression and evidence of the personality of Allah himself.

Another view is that the Qur'ān demanded nature so Allah had created it and now if this is the production of mood or nature, neither is it neither Creator nor creature and if Allah has created it, it is creature. Abdullah bin Kalāb who is a great theologist of linguistic philosophy, it is up to us whether we agree with him or not, he says that Allah speaks since the creation and His characteristic is speech and the speech has been as strong as ever, neither it has been change nor detoriated, Kalam or message does not mean any letter or voice, rather it is a meaning, the Qur'ān or message of Allah is consisted of seven recitations, no different views raised about the Qur'ān if so, they were due to Arabic language, and the nature of message is eternal. According to Abdullah, Allah creates everything through the kalma of 'Kun'. 'Kun' is not a creature, the message which we recite, is the very form of message of Allah but it was pure message of Allah which Hazrat Mousa heard. According to him, the following verse exposes he reality of Kalām:(9) Give him protection, so that he hears Allah's message. (10)

According to another view, Kalām is eternal non-Muhadis, it has always been the speaker through its letters and words, some consider it creature and some do not, it is called 'Khalq'"because it is embodiment of the names and characteristics of

Allah that's why one part of the Qur'ān called "Khalq".(11) Some regard it eternal due to the eternal presence of Allah(12) and those people who do not regard the Qur'ān creature, say that is neither body nor speech.(13)
There are various views of the theologists about the Kalām or Qur'ān:

1. The Divine message is a body and has existence and creature and everything has body.
2. The goal of creature is speech and motion, the kalām of Creator is body and name is body such a voice which cannot be sheltered, a mixture, the result of creation and action of Allah. The action of man is to recite it which is motion and the theologists have denied the presence of the Qur'ān in every place rather it is in the place whether Allah has revealed it.(14)
3. Some theologists regard the Qur'ān as creation but not a body and regard that it can be everywhere e.g. the Qur'ān is embodiment of recitation, printing and remembrance.
4. The Qur'ān is creation and cannot be present everywhere except the place where it can be heard.
5. The message of Allah is creation and can be found everywhere, another question is i.e. it is eternal or not. (15)

Some say that the message is a body which will be remained till eternity eternal. The nature of the difference of the views of the theologists is due to the recitors and his recitation of the Qur'ān. (16) Some consider it as a speech which is not eternal rather all the messages are not

A group is of the opinion that recitation and message are one but other group negates the view. Another group has the view that recitation is the form of vocal vibration and kalām is consisted of letters and in this way letter and voice are two different things. (17) Another difference of the eternity of the message. A group thinks that the Divine message remains are in printing and recitation. Another group is of the opinion that kalam is from Alaīm and in printing and recitation only the evidence of the Qur'ān remains. Ibn e Hazām has thoroughly explained in 'Al-Milal wa Al-Nahal' (18) that the Qur'ān is eternal, non-created and knowledge of Allah and Imam Ahmed bin Hanbal (19) of the opinion. Ashriyā is also of the opinion that Allah has addressed Hazrat Mousa and Hazrat Muhammad (PBUH) in the night of Mirāj Himself.(20) No human can talk face to face with Allah, only revelation or Wahī is the source of Allah's address.(21) Only three sources are there through which Allah addresses.The problem whether the Qur'ān was created or not, deals with explanation, reasoning and conclusion which became intense mutual riots and the theologists tried to promote it with force through Govt. of that period.

This problem has some benefits i.e., the complicated philosophical and linguistic discussion enhanced the scale of the Linguistic which the modern linguistic has not done.

The opinion of the theologists is that it is the Christian i.e., the message is not created, the Qur'ān, they gave the argument that the Qur'ān was the message of Allah which had converted from Hazrat Gibrail to Hazrat Muhammad (PBUH) and the theologists became so much rigid about their views that people began to doubt their belief in Allah and the Qur'ān. On the other hand, Most of the orthodox scholars and Jurists are of the opinion that the Qur'ān is the message of Allah and it has not been created (22) and they regard the Qur'ān eternal and recitation of the Qur'ān eternal. (23) Allah has been addressing the Prophets and in forms of recitation, print and preservance in the hearts of recitors the Qur'ān remains the same which Hazrat Gibrail conveyed. Alama Ibn e Taīmyā has very forcely wiped out this misconception (24); he has discussed the following points:

1. The Qur'ān is the message of Allah,
2. The Qur'ān is not ancient eternally,
3. The Qur'ān has not been created,
4. The Qur'ān is not detached from Allah. (25)

The described points expose that there is great doubt about the ideology of Jurists and orthodox scholars as they regard the Qur'ān non-eternal anciently and the

Addressing characteristic of Allah but the forth point of the theologists exposes that the Qur'ān is not detached from Allah which is clear illusion. (26)

Maulana Muhammad Haneef Nadvi says that two points are prominent in this discussion e.g.,

1. The Qur'ān is the message of Allah not creature.
2. There is confrontation in the nature of Qur'ān whether it is about the vocal and literary condition or it has been revealed through creation.(27)

The theologists have been the victim of the illusion i.e., if the Qur'ān should be given the quality of voice, two difficulties will arise as the motion should be defined for its voice and follow the philosophy of the Christian and start of Kalām. (28)

According to Jurists and orthodox scholars the problem of the creation of the Qur'ān will raise two problems i.e. the characteristic of addressing of Allah should be negate which had been done with the Prophets and secondly, the Qur'ān will become empty from authenticity which is production of revelation on the heart of Hazrat Muhammad (PBUH).

There are two important and decisive matters in the problem of creation of the Qur'ān i.e., what does it mean to call the Qur'ān creature or not as which status do you give to the Qur'ān and is there really any difference between message and creation (29), as the Qur'ān is the embodiment of knowledge and words, letters, grammar and arrange the Qur'ān is the origin of meaning and explanation not the evolution of language and philosophy, no linguistic and philosophy can expose the link of vocabulary with wisdom and rationality and no one can doubt about this quality of the Qur'ān. Both confronting groups agree to the conveying of the Qur'ān from Hateerā Lahot to the heart of Hazrat Muhammad (PBUH) through Gabriel. (30) The last and final question is that has the transfer of the Qur'ān been divided into many parts or not.

The message does not any face or exponent to be conveyed and T.V., Radio and Telephone are its example. The Divine message has the same quality of conveying.This article will remain incomplete without the description of the violent struggle of implementing their views and the intense opposition of Ihl-e-Sunnah and Hambal. According to Ibn e Taimiyā, there are five schools of thought in this regard:

1. According to the scholars and the mystics it is compared with literary blessing.
2. According to Ashariyā, it is infact a meaning which is singular and associated with Allah and sometimes it is called Taurat and sometimes Qur'ān.
3. According to some theologists and Jurist, Kalām or message is in fact mixture of letters and recitations which were present in the knowledge of Allah since beginning. (31)
4. According to Karāmiyā, the message was present in the knowledge of Allah since beginning which Allah had expressed through addressing at a specific time which is Hadith personally. (32)
5. According to Ihl-e-Sunnah, Allah has the characteristic of addressing since ever but His speech has such voice which can be heard but it is not a specific eternal voice, rather it is an eternal message. (33)

The first school of thought and its philosophy raise a question that if there is any other source of revelation except Wahī, Tanzeel and some more addition. The second thought of Asharia gives the view of meaning which can be applied for various facts but they have no answer of the theologist's view i.e., the Qur'ān is a mixture. They are of the view that saying deals with heart and speaking has no much more importance.(34) The aim of third opinion is to enhance the meaning with the explanation of Kalam. The fourth and fifth schools of thought promote the view that whether the message should be accepted as a characteristic intentionally adopted or it should be accepted as an eternal characteristic. (35) According to Ibn e Taimiyā, the message should be accepted through its eternal nature not by the persons. (36)

Ibn e Taīmīyā has sufficiently explained and reformed the theologists' view that Allah has created the Qur'ān in the heart of Hazrat Muhammad (PBUH) through Hazrat Gabriel, e.g., "when Allah will give speaking power to the parts of body on the day of judgment, is it called the created message, no, in this way, all the messages of the pagans and non-believers will be called Divine due to their creation and the verse of Ibn e Arabi is the evidence of the fact i.e., the whole message is from Allah whether it is prose or poetry. (37) The hindrance in accepting the view of the ethnologists is that all the facts about the relation between the character and the characteristics will be changed. (38)

The first law of qualities demands to call, a thing with moving power, the moving machine. The origin of characteristics and character has been derived from a finite verb which exposes the movement. The second law is that without subject or character nothing can be called characteristic or adjective i.e., without noun adjective cannot be used, the aya reflects both laws, e.g. And Allah has clearly talked with Mousa. (39)In this verse, the theory of creation of the Qur'ān has been negated by Allah by using which is the evidence of the Prophethood. This theory negates the series of prophethood. Ibn e Taīmīyā fails to differentiate between two prominent kinds of "the creation of message" (40). One aspect of the message is non limited and the speaking of parts of body is a fact attached with aim and topic.(41) The second aspect of it that the aim of creation is to convey message in appropriate manner which should be from

Allah as in the Qur'ān:

So when he reached it (the fire), he was called from the right side of the valley in the blessed place, from the tree "Oh Mousa, verily I am Allah the Lord of the Alamin (mankind, Jinn, and all that exists). (42)In this āyā, the topic is a tree but the message was of Allah which had been conveyed. (43)

According to A.T.Welch, the progress of the Qūr'ānic code life is the development of theory of trinity. She accepts the miracle of the Qur'ān but she also says that it was hard for the Christian to accept the style of the Qur'ān because it is completely different from them. The word (Ijaz) miracle is in various surahs and the modern and standard work on the word (Ijaz) miracle is of Mustafa Sadiq Al-Rafa'ī. In this way, the miracle of Qur'ānic language, grammar, poetry and prose has also been emphasized. (44)The Qur'ān has a specific importance and place among all Divine Books due to its position as the origin of Arabic laws and the first origin of Islamic laws and the central position of Qur'ān has compelled the opponents to criticize it severely. (45)

The Qur'ān had been revealed fourteen hundred years ago and there occurred no change in it since then. As the Prophet (PBUH) said, "Allah bestowed only, 1500 Prophets the blessing of books".(46) The series of wahī started from Hazrat Adam till Hazrat Muhammad (PBUH) and the most ancient wahī is associated with Hazrat Idrees i.e. Akhnukh his taurāti name from the caves of dead sea.(47) We have no evidence that it is a real wahi brought by Hazrat Gabriel. The second ancient wahī is of Hazrat Nūh. A tribe of Iraq which claims to have a book revealed on Hazrat Nūh and it is also unable to be verified. (48)

In India, there are also some religious books which are called Veda and Pūrān in which the prophecy about Hazrat Muhammad (PBUH) is present. (49)

The Qur'ān tells about the sahifas of Hazrat Mousa and Hazrat Ibraheem.

و ہٰنا یف ربز نیلولاا(51) فحصہ میهاربا و یسوم (50)

Taurāt was revealed upon Hazrat Mousa which was consisted of five books e.g. Kitab Paedish, Kharooj, Ahbār (Taurat) Aadad wa Shumar and Tasniyā. The book was revised at least after six hundred years of Hazrat Moosa's death.(52)

Zabur was revealed upon Dawood which is not a separate book rather it is composition of rhymes of Allah with the name of Old Testament and Psalms.(53) The third and important book is Injil which is actually four books referred with their authors.

1. John
2. Marks
3. Luke
4. Mathew

At one time, there were 70 Injils and the priests chose some Injils for worshipping through a ridiculous method as described by French scholar Walter (D 1778 A.D.). This Injil was compiled after Hazrat Easā's, as if Injil is an autobiography of Hazrat Easā.(54) Roy W. Hoover, Robert W. Funk and many Christian scholars of Jesus seminar have published four Injils with the name. The five Gospels and they say:

> "All the gospels originally circulated anonymously. Authoritative names were later assigned to them by unknown figures in the early church. In most cases, the names are guesses or perhaps the result of pious wishes."(55)

The authors of Five Gospels say that only twenty percent of part of Injil has been occurred through the tongue of Hazrat Easā and eighty percent part is fictitious. (56)

In this article, the concept of the creation of Holy Qur'ān, miracle of Qūr'ānic language, have been thoroughly described. Among the miracles of Qur'ān, its one miracle is its immortality as he (PBUH) said, "The surprising and charming aspects of the Quran never make any person bored even reciting again and again". (57)

Conclusion

This article is basically deals with the controversial tradition about the Holy Qur'ān. E.g. whether the Qur'ān is the message of Allah or the creation of Allah have been critically analyzed. These traditions are the part of the effects of the Qur'ān on the thoughts of human beings. Another fact is also exposed through in this article that the Qur'ān is the Miracle of Allah and no human being can make a single verse .It has also been proved through this article that the Qur'ān is such a book which does not make any person bored.

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